

The SWORD of the LORD

Edited by JOHN R. RICE.

"And they cried, The Sword of the Lord, and of Gideon." Judges 7:20

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SALVATION

Made Plain as Day

By EVANGELIST BILL RICE
Associate Editor

Paul and Silas were on a missionary journey, an evangelistic tour to win souls. In the town of Philippi a poor demon-possessed woman whose condition constrained them to help her and they cast the wicked spirit out of her, causing her master financial loss. He, in turn, stirred up the city against these godly evangelists as we read in Acts 16:22:

"And the multitude rose up together against them: and the magistrates rent off their clothes, and commanded to beat them. And when they had laid many stripes upon them, they cast them into prison, charging the jailor to keep them safely: Who, having received such a charge, thrust them into the inner prison, and made their feet fast in the stocks."

Be sure to get this picture, now, or you will not understand what is to follow. Paul and Silas were preaching the gospel and casting out devils. And yet they were treated as though they were two of the most desperate criminals. Their clothes were torn from their backs and they received the licking of their lives! What a beating they received! The Scripture says, "they laid many stripes upon them." Then, without medical treatment they were not only put in jail but in the "inner prison" and their feet were placed in stocks. There,

without food or drink, they were left on the cold floor for the night. They could not get up, for their feet were in stocks. They could not lie down, for their backs were bruised and lacerated. They could only sit on the floor with their feet stretched straight out in front of them.

The Midnight Hour

"And at midnight" — what? After a beating that left them black and blue, swollen and covered with blood; after sitting for hours sore and stiff and aching from head to foot; after enduring the torture of the stocks with no food or water; after being thrown into jail for doing good; after being imprisoned with no friends to go their bail or sue for their release, . . . as the slowly moving minutes finally reach the hour of midnight — what? What will they be thinking? What will they be saying to one another?

Will Silas be saying, "All right, Wise Guy, look what your 'negative' preaching got us into this time! Why in the world can't you be content to preach a 'positive' gospel without talking about people's sins and casting out their devils? I hope you've learned your lesson this time. Ooooo, my aching back!"?

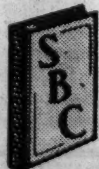
And was Paul replying, "You're right, Si, but don't rub it in. From now on I am just going to whisper, 'Jesus saves,' and then

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Rev. Bill Rice

ATTENTION!
Sword Book Club
Members



The Sword Book Club News is in this issue. Don't miss the announcement about the February selection on page 8 of this paper. If you are not a member of the Sword Book Club, you can still order the book. Perhaps you would like to join the Sword Book Club and thus get not only the new February selection but get a free book with it! There is a coupon for that purpose. MEMBERS: don't miss Bob Jones' Revival Sermons by Dr. Bob Jones, Sr. the February selection!

Explain Present-Day Speaking in Tongues

A Careful Analysis of the Phenomenon of Thousands of Christian People Who Say They Themselves Have Talked in Tongues, Heard Other Godly People Talk in Tongues
By EVANGELIST JOHN R. RICE

What should be the attitude of Bible Christians toward the matter of speaking in tongues? If my readers will be very patient and prayerful, I think we can nearly all agree as to what the Bible teaches is the proper attitude toward speaking in tongues.

Let us understand that the gift of tongues might be given today as well as other miraculous gifts of the Holy Spirit.

We take our stand on the plain Word of God on this matter. Two passages in I Corinthians, chapter 12, state the clear position of a Christian on the doctrine of tongues.

"Now there are diversities of gifts, but the same Spirit. And there are differences of administrations, but the same Lord. And there are diversities of operations, but it is the same God which worketh all in all. But the manifestation of the Spirit is given to every man to profit withal. For to one is given by the Spirit the

word of wisdom; to another the word of knowledge by the same Spirit; to another faith by the same Spirit; to another the gifts of healing by the same Spirit; to another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues: But all these worketh that one and the selfsame Spirit, dividing to every man severally as he will." — I Cor. 12:4-11.

"Now ye are the body of Christ, and members in particular. And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues. Are all apostles? are all prophets? are all teachers? are all workers of miracles? Have all the gifts of healing? do all

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OUR ALL-SUFFICIENT SAVIOUR

By DR. W. A. CRISWELL, Pastor

First Baptist Church, Dallas, Texas

(Annual sermon, preached at Southern Baptist Convention, Saint Louis, Missouri, May 7, 1947.)

"For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us: Nor yet that he should offer himself often, as the high priest entereth into the holy place every year with blood of others; For then must he often have suffered since the foundation of the world: but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself. And as it is appointed unto men once to die, but after this the judgment: So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation." — Heb. 9:24-28.

There was a little community of converted, believing Hebrews. Because of their Christian faith they were persecuted and suffered trial and heartache. They were sorely tempted to forsake their Saviour; they had evidently made a mistake in following Jesus.

If thus it had to be, we are grateful that the little church staggered at the meaning and ministry of Christ and the cost of Christian discipleship. In a land afar the eloquent orator of the New Testament, and apparently their former pastor, hears of their suffering and temptation. With pen in hand and with heart aflame he writes to them of their all-sufficient Lord, and this wonderful letter we call "The Epistle to the Hebrews." Time would fail us to speak of much that he mentions, but from our text we have opportunity to rejoice in a Saviour whose sacrifice for sin provides an all-sufficient atonement, whose intercession in Heaven is able to save us to the uttermost, and whose promised return bears with it all the rich gifts of glory.

I. All Sufficient in Atonement and Eternal Salvation

First, we speak of His all-suf-

ficient atonement. Our Lord came into the world that He might forever put away sin by the sacrifice of Himself.

"When he cometh into the world, he saith, . . . a body hast thou prepared me. Then said I, Lo, I come (in the volume of the book it is written of me,) to do thy will, O God. By the which will we are sanctified through the offering of the body of Jesus Christ once for all" (Heb. 10:5, 7, 10).

From all eternity He offered Himself. "Lo, I come" is the voice of the Son of God before the creation of the world. His condescension goes back into the ages. "For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich" (II Cor. 8:9). With a heart of love He came into the world. His whole life on earth, embracing His obedience and death, His substitution for sinners, was His own voluntary resolve and act. His coming was the incarnation of God



Dr. W. A. Criswell

Himself. He is not a deified man but God incarnate. In the manger of Bethlehem the child born unto us is The Wonderful, The Mighty God, The Everlasting Father. Conceived of the Holy Spirit, born of the Virgin Mary, He is called from His very infancy "That Holy Thing." This is the body which the Father prepared, built of the Holy Spirit, to be the tabernacle of divine glory. "The Word" was made flesh and dwelt among us.

For what purpose did He come? He came "to put away sin by the sacrifice of himself." He came into this wilderness of earth as our substitute and sinbearer, to deliver us from the wrath and judgment of Almighty God. He came to give His life a ransom for many. Our blessed Lord knew from the commencement of His earthly ministry the sufferings that awaited Him. He never lost sight of the cup, the sword, the death, the cross. He saw the cross from the beginning. All the

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Destroying America's Free Economy

By REV. CARL McINTIRE, D.D.

Pastor, Bible Presbyterian Church, Collingswood, N. J.
Editor, The Christian Beacon.

(Radio address on station WLAC, Nashville, in connection with the General Synod of the Bible Presbyterian Church, May 13-18, 1948.)



Dr. Carl McIntire

Good evening, everybody.

I begin tonight a series of six talks on, "Russia's Most Effective Fifth Column in America." My subject is, "Destroying America's Free Economy"; tomorrow night, "The Infiltration of Communist Ideas into the Federal Council of Churches and Sunday School Literature"; Saturday, "Substituting Karl Marx for Jesus Christ"; Sunday night, "The Drive for World Socialism through the World Council of Churches"; Monday night, "Witch Hunting and the Origin of the So-called Civil Rights Program." My last talk, Tuesday night, I shall call, "A Personal Testimony."

I have said that a man who will not use his liberty to maintain his liberty is not worthy of liberty. A concerted, well-coordinated drive — as I shall show

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Our All-Sufficient Saviour

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days of His flesh He was a man, of sorrows and acquainted with grief. His soul was straitened until His baptism was accomplished. The mountains of our guilt were heaped upon Him; He was made a curse for us. It pleased the Lord to bruise Him; by His stripes we are healed.

He came "for the suffering of death . . . that he by the grace of God should taste death for every man . . . Forasmuch then as the children are partakers of flesh and blood, he also likewise took part of the same; that through death he might destroy him that had the power of death" (Heb. 2:9, 14). He did not merely die, as it were, in a moment of enthusiasm, as many a warrior has lost his life, courageously. But, laying down His life, He came into contact with the whole sting of death—its length, breadth, intensity, the power of Satan, the condemnation of the law. This is the agony of Gethsemane. "It that was in death was concentrated in that little cup raised to the lips of our Lord. The apostles had seen Jesus weep over Jerusalem; they had seen His tears, heard His groans at the grave of Lazarus; but there was something so overwhelming in the agony of the garden that the inadequacy of language struggles to describe the awful hour. His soul was exceedingly sorrowful, even unto death. He went a little farther; He knelt down; He fell on His face; He cried unto God with strong crying and tears. Luke, the beloved physician, wrote, "And being in an agony he prayed more earnestly; and his sweat was as it were great drops of blood falling down to the ground" (Luke 22:44). This was the hour and the power of darkness. But the voice of filial love had answered in eternity, "Lo, I come to do thy will, O God." Now the voice of filial submission answers again, "Not my will, but thine, be done." He arose and set His face to the redemptive task laid upon Him, outside the city gates to tread the winepress of the fierceness and wrath of Almighty God against sin, to open the fountain filled with blood for the cleansing of men.

Thus the day of atonement came and the Lamb of God was sacrificed as the holy prophets had said since the world began. "In the volume of the book it is written of me." The day of the crucifixion was fixed by God from all eternity. It was the signifi-

cance of the Passover, the meaning of the paschal lamb, the pouring out of the blood, the symbol of the day of atonement. He did not ask the Father for twelve legions of angels, "for how then shall the scriptures be fulfilled, that thus it must be?" (Matt. 26:54). "And all things that are written by the prophets concerning the Son of man shall be accomplished" (Luke 18:31).

The thirty pieces of silver Judas flung down on the Temple pavement were used to buy a field to bury strangers in, as the roll of Jeremiah had said.

The rest of the disciples forsook Him and fled, the flock was scattered abroad, as the roll of Zechariah had said.

He was crucified between two robbers, numbered among the transgressors, as the roll of Isaiah had said.

They parted His garments among them and cast lots upon His vesture, as David had said.

In His thirst they gave Him vinegar to drink, as the psalmist had said.

When the end of the day had come, the robbers who were dying slowly in their agony were dispatched with heavy blows that broke their bones. But Jesus, already cold in death, is left unmaimed, as the book of the law had said. "A bone of him shall not be broken."

To make sure of His death, the heavy, cold steel of a soldier's spear is thrust into His heart, as the roll of Zechariah had said: "They shall look on him whom they pierced."

"Christ died for our sins according to the scriptures."

This atonement is final and all-sufficient. Our sins are put away by this sacrifice of Himself. The cross opened the flood-gates of love and pardon. Our redemption, forgiveness, deliverance, is procured by the death of the Lamb. There is no more remembrance of sins. The redemption Christ has offered is eternal.

Dear dying Lamb, Thy precious blood

Shall never lose its power,
Till all the ransomed church
of God

Be saved to sin no more.

Sin is forgiven. Satan, death, Hell are vanquished. Everlasting righteousness is brought in. We are saved forever. We are no longer, through fear of death, subject to bondage. The wrath of God no longer abides upon us. Satan can no longer lay anything to the charge of God's elect. In the wounds of Jesus, in His blood, we read our eternal election and the infinite love of God to us.

II. All Sufficient as Mediator and High Priest

After His atoning death and glorious resurrection, our Lord ascended into Heaven that He might be our all-sufficient Mediator and faithful High Priest.

Our risen, ascended, glorified Lord is in Heaven. "For Christ is entered into heaven itself, now to appear in the presence of God for us" (Heb. 9:24). "But this man, after he had offered one sacrifice for sins forever, sat down on the right hand of God" (Heb. 10:12). "And Jesus came and spake unto them, saying, All authority is given unto me in heaven and in earth" (Matt. 28:18). "Wherefore God also hath highly exalted him, and given him a name which is above every name" (Phil. 2:9). Through suffering, temptation, infirmity and conflict the Son of man hath ascended high above all principalities, powers, thrones, dominions; high above all heavens and every name that is named to appear in the very presence and glory of God for us. He who first descended into the lower parts of the earth hath entered as our faithful High Priest into the Holy of Holies. Our Lord Jesus who hungered and thirsted, who sighed and wept, who prayed and agonized, who was tempted by the Devil, who died on the cross, who was bruised and descended into Hades—that same Lord Jesus is now our Friend and Intercessor in the most excellent glory, in the very throne of the ever-blessed

Godhead. Oh, how great is Jesus! How great the glory of the Son! How able an Advocate, how marvelous a Mediator we have in Jesus!

The apostles were filled with amazement and wonder when Jesus was taken up from them and a cloud received Him out of their sight. The men of Galilee stood gazing up into Heaven. But when the full import of the ascension was disclosed to them, they rejoiced with joy unspeakable and full of glory. Jesus had not forsaken them, nor forgotten them. Jesus is in Heaven. Christ is in Heaven at the right hand of God. The Lamb is in the midst of the throne. He is there to be the Head and Ruler of the Church. He is there to give gifts unto His children. "When he ascended up on high, he led captivity captive, and gave gifts unto men" (Eph. 4:8). He is there to save and to sustain His people. "Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them" (Heb. 7:25).

The same Saviour who died for us ever lives to sanctify, to protect, and to keep us. "Because I live, ye shall live also." His life and intercession are a pledge and a security for the life of all His people. "For if, when we were enemies, we were reconciled to God by the death of His Son, much more, being reconciled, we shall be saved by His life. (Rom. 5:10). Restored to the favor of God by the death of His Son, we are now saved to the uttermost by His intercessory life in Heaven. Truly, Jesus is our Moses who, with hands outstretched, prays for us in the height above. Jesus is our true Joshua who delivers us from the hands of the spoilers. Jesus is our perfect High Priest who bears us on His loving heart and holds us in safety forevermore. He loves, He watches, He prays, He holds us fast and we shall never perish.

"Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession. For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need" (Heb. 4:14-16).

Jesus is in Heaven. Our great High Priest is in glory, exalted above all created angels. But He is the same Jesus we knew in the days of His flesh. "Tempted in all points like as we are." His recognitions are human still; the prints of suffering are upon Him. He is still Jesus of Nazareth. He is the crowned King of glory, but He is the same as the babe of Bethlehem, the teacher of Galilee, the sufferer of Gethsemane, the stricken Lord of the tomb. He is the same Jesus in Heaven as He was on earth, as He was before the world began. "Jesus the same yesterday, today and forever." On the road to Damascus Paul met a resplendent One whose presence in light and glory shined above the brightness of a noon-day Syrian sun. "Who art thou?" the persecutor cried, blinded by the brightness of that light. And the Holy One answered, "I am Jesus of Nazareth." The face shining above the brightness of the sun is the face that drew sinners to His feet. The hand that holds the seven stars is the hand that was laid in blessing upon little children. The breast girt about with a golden girdle is the breast upon which the beloved disciple laid his head at the last supper. He is the same Jesus.

It is sometimes thought that for a limited period and for a definite purpose our Lord took part in frail humanity, but that when that purpose was achieved the man forever perished and the Lord ascended, a Spirit, to unite again with pure, unmixed Deity. But how different the testimony of those who saw Him! With what pains do the Scriptures set forth "the many infallible proofs" by which He showed Himself the same Jesus alive after His passion.

The beloved disciple in the empty tomb recognized the way He fol-

Dr. Bob Jones Says:

At the close of the first year of Bob Jones University, formerly Bob Jones College, a very fine girl said, "Dr. Bob, I am sorry, but I will not be able to come back to school next year. The school has done a great deal for me, but I will have to go to work. My mother is an invalid, and my father is not very well and gets a very small salary; so I will have to help the family." We said to this young lady, "If that is the condition in your home, it seems to us that it is more important than ever that you get your training so you will be in condition to take on the family burden. You go home and work this summer and come back to school this fall. We will get some friend to make you a loan to supplement what you have."

The young lady said, "All right, Dr. Bob. If you think that is the thing to do, I will see if I can work it out." A friend of mine agreed to lend this young lady enough money to get through school and let her have it on terms that would not be too difficult for her to meet.

The young lady finished in our school. Then she took graduate work in a number of other educational institutions. For a number of years she has been principal of a Christian high school. Sometime ago she married a very fine Christian man, who is also an alumnus of Bob Jones University. He is also teaching in the same Christian high school and is doing a good job for God. This

lady for years has been the burden bearer of her family. Her father is dead. She has supported her mother. She paid her brother's way through Bob Jones University. He is also a Christian school teacher and a real soul winner. Now, here is the point I wish to make: If this young lady could not have received help when she needed it, she would have had to drop out of school. We often think of the good she is doing and wonder where she would be today if she had not had some help at the right time.

Now, my Christian friends, if you people who believe in the "old-time religion" and the practical, down-to-earth, decent Christian philosophy of Bob Jones University will help us raise the million-dollar Student Loan Endowment Fund that we are endeavoring to raise, we will be in position to help all students that have to have help to meet the emergencies that often come to many of them. We are counting on you Christian people helping us by contributing some amount toward this fund. Make your contribution as large as possible, but make some contribution and have a part in this wonderful work we are trying to do for young people and for our Lord and Saviour Jesus Christ. Please let us hear from you as early as possible. Thank you and God bless you.

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ed a napkin, "and he saw and believed."

Mary recognized the way He pronounced her name, and cried "My Master!"

The two disciples at Emmaus recognized the way He pronounced the blessing at the table, and they echoed the glad refrain, "The Lord is risen indeed."

Thomas looked at the print of the nails in His hands, beheld the scar in His side and said, "My Lord and my God." And when they yet believed not for joy, He said, "Handle me, and see, for a spirit hath not flesh and bones, as ye see me have." And He said, "Have ye here any meat? And he did eat before them."

John saw Him in the grey mist of the early morning standing by the sea of Galilee, and he cried to his friend, Simon Peter, "It is the Lord."

The same Lord from Heaven John saw again on the Isle of Patmos, who also laid His hand upon the beloved disciple and repeated the familiar words, "Fear not." He is the same Jesus. He took upon Him our nature and that human nature He assumed in Bethlehem's cradle He never relinquished nor laid aside. In that nature He rose again; in that same body, no longer the body of humiliation but the body of His glory, He ascended into Heaven, forever God, forever man. Forever God-man, He reigns in Heaven. The humanity of Jesus is now enthroned in glory. He that sits upon the throne is our kinsman. He is one with us by a link which can never be severed. "Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; for which cause he is not ashamed to call them brethren" (Heb. 2:14, 11).

We have the same compassionate Saviour in Heaven that we had upon earth. His kingly exaltation has made no change in His heart. He ascended into the holiest, into the region of perfection and glory, but not to forget us who are still

in the wilderness of this world. As He loved His own unto the end, He loves us now and throughout the ages. In that sanctuary of blessedness and glory, Jesus, who was tempted in all things as we are, is touched with the feeling of our infirmities. He remembers His earthly experience. "In all things it behooved him to be made like unto his brethren, that he might be a merciful and faithful high priest . . . For in that he himself hath suffered being tempted, he is able to succor them that are tempted" (Heb. 2:17, 18). He knows our frailty, the painfulness of the conflict, the weakness of the flesh. What Jesus was, Jesus is; He can be touched now because He suffered then. Just as the results remain upon His body, the print of the nails and the scar of the spear, so do the results remain upon His soul. He can be moved with the feeling of our infirmities because He Himself suffered, being tempted. When He hungered in the wilderness, when He thirsted on the cross, when He sat weary by the well, when the tears streamed down His cheeks at Bethany, when He cried in an agony in Gethsemane, He came to know the sorrows and the anguish with which human life is filled. Hunger, pain, sorrow, death were made real to Him. The broad road, easy and attractive to the flesh, was open to our Saviour. The way of humility, obedience, denial and suffering was narrow to Jesus also. He suffered, being tempted.

Through suffering and heartache He became our merciful Mediator, our heavenly Intercessor, our faithful High Priest. "For it became him . . . in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings." "Though he were a Son, yet learned he obedience by the things which he suffered; And being made perfect, he became the author of eternal salvation unto all them that obey him." (Heb. 2:10:5,8,9). Our

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ASSOCIATE EDITOR

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Our All-Sufficient Saviour

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Lord in Heaven is One who experienced every difficulty, tasted every sorrow, who felt all our infirmities, who bore all our sicknesses, who sighed over the misery that is in the world. He is One who through suffering is made our perfect and all-sufficient Saviour.

Sensitive to our infirmities, His sympathy and feeling have led to this: "Grace to help in time of need." Amongst the multitudes as He walks He detects the individual touch of faith. "And a great multitude followed him and thronged him. And behold a woman came behind and touched the border of his garment; for she said within herself, If I do but touch his garment, I shall be made whole. And Jesus said, Who touched Me? Peter replied, Master the multitudes throng thee and press thee, and sayest thou, who touched me? But Jesus said, yes, but some one did touch me; for I perceive that healing power is gone out of me."

Where is the border of Christ's garment today? Is there no hem for us to touch? Are we the poorer because Christ has gone back to the Father? No, our living Lord still walks in our midst today. Up to the mighty heart of God, to the very throne of grace, go the sorrows, tears and sighs of our lives. We in our times may also come with our ailing bodies, fevered minds, sick souls, and in faith touch the border of His garment and be made whole again.

The healing of His seamless dress

Is by our beds of pain,
We touch Him in life's throng
and press

And we are whole again.

Down through the ages He has been doing in His risen life the same wonders of grace and power that He did when He walked in Judea and Galilee centuries ago. Since then, how many millions of crushed hearts have heard Him say just what He said of old, "Come unto me, all ye that labour and are heavy laden, and I will give you rest." How many a sinful soul has heard Him say, "Be thou clean." How many a penitent has heard Him say as distinctly as He said to the dying thief, "Today shalt thou be with me in paradise." To how many a bereaved soul has He repeated the consolation, "I am the resurrection, and the life: he that believeth in me shall never die." At how many an Emmaus has He made Himself known in the breaking of bread. How often has He said to trembling and dispirited disciples just what He said in the upper room, "Let not your heart be troubled; neither let it be afraid." Through the years His voice has been heard speaking peace and comfort and hope, and His presence has been bestowing it.

"Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need." The throne of majesty and righteousness is unto us a throne of grace. "Come boldly." Come as you are, say what you feel, ask what you need. Pour out your heart before Him. Confess your sins, your fears, your wandering thoughts. How fully, openly, may we speak to God in the name of Him who went through all our sorrows and trials and heartaches. For this purpose He was tempted, that He might be able to succor them who are tempted. He is filled with tender compassion. This belongs to the perfection of His priesthood. He knows from His experience on earth how poor, weak, sinful His disciples are. He is prepared to receive the wounded, sin-stained believer, to dry the tears of Simon Peter, to say to Paul, oppressed by the thorn in the flesh, "My grace is sufficient for thee."

"Come boldly." Draw near in full assurance. We trust and are safe. The feet may tremble but the rock on which they are set standeth firm and immovable.

All the help we need is treasured up for us in heavenly places. His intercession possesses omnipotence. The government is on His shoulder and the Father heareth Him always.

"Come boldly." Jesus belongs to the sinner. From His infancy in Bethlehem to the Garden of Gethsemane, from the agony of the cross to His ascension high above all heavens, He belongs to us. His obedient life, His prayers and tears, His sacrifice on the cross, His glorious resurrection, His intercession in glory, all are ours. In the heavenly glory He is ours. In Jesus God is ours. In the ocean of His love, in the fullness of His grace we can rejoice. Our very life is hid with Christ in God. We are in the bosom of Jesus who is in the bosom of the Father. Hold fast, brother, and come boldly!

Jesus is Lord and there are none in Heaven or on earth to share in any way or to any extent His mediatorial throne. We have no need of any saint, or any deified virgin, or any priestly intercession through which we reach the heart of God, "for there is one God, and one mediator between God and man, the man Christ Jesus." Come directly! Come boldly! Come in the name of Jesus alone. Look unto Him, oh, look unto Him, and be ye saved, all ye ends of the earth. We have the real and substantial temple, the great High Priest, the true altar, the one sacrifice, the true access into the very presence of the Most High. "Wherefore, holy brethren, partakers of the heavenly calling, consider, (oh consider,) the Apostles and High Priest of our profession, Christ Jesus" (Heb. 3:1).

III. All Sufficient in His Future Coming and Kingdom

And last, our text does say that our Saviour is coming again that He might bring to us the substance and consummation of our final salvation. He is our all-sufficient Lord and King.

"And unto them that look for him shall he appear the second time without sin unto salvation" (Heb. 9:28).

From everlasting unto everlasting the King and Lord of Heaven has been coming, has come, is coming again, founding and to found a kingdom that shall endure forever. History shall find its ultimate meaning in His manifestation and the full establishment of His glorious dominion. The future belongs to Him, the ultimate victory is His by immutable and eternal decree. He is the Ruler of the age to come; He is the Lord of the new humanity; He is the hope and the Saviour of the world.

He is surely coming. "For yet a little while, and he that shall come will come, and will tarry" (Heb. 10:37). "I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also" (John 14:3). "Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus . . . shall so come in like manner as ye have seen him go (Acts 1:11). "The Lord Jesus shall be revealed from heaven with his mighty angels. . . . When he shall come to be glorified in his saints" (II Thess. 1:7, 10). "Behold, the Lord cometh with ten thousands of his saints" (Jude 14). "Behold, he cometh with clouds; and every eye shall see him" (Rev. 1:7).

When He cometh, our beloved dead who sleep in Jesus shall be raised incorruptible and we shall all be changed. A Saviour who would leave in the dust of the ground those who trust in Him is not the Lord of the New Testament. Ultimately there shall be the complete redemption of the purchased possession, and not a bone shall be left in the regions of death, not a relic for the Devil to gloat over. When the last one enrolled in God's Book has been saved, when the last prodigal son has come home, then "the trumpet shall sound and the dead shall be raised incorruptible and

we shall be changed." "For this we say unto you by the work of the Lord, that we which are alive and remain unto the coming of the Lord shall not precede them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first" (I Thess. 4:15, 16). "If in this life only we have hope in Christ, we are of all men most miserable. But now is Christ risen from the dead and become the firstfruits of them that slept. Christ the firstfruits; afterward they that are Christ's at his coming. For he must reign, till he hath put all enemies under his feet. The last enemy that shall be destroyed is death. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. Thanks be to God, which giveth us the victory through our Lord Jesus Christ" (I Cor. 15:19, 20, 23, 25, 26, 54, 57).

When He cometh there shall be a re-creation, a re-birth, a re-making of all creation. "Behold, I make all things new" (Rev. 21:5). All outward creation shall manifest the presence and peace of God. There shall be a new heaven and a new earth. For all "the creation itself shall be delivered from the bondage of corruption into the glorious liberty of the children of God" (Rom. 8:21).

We shall have a new home in a new and heavenly city, the New Jerusalem. "And I John saw the holy city, new Jerusalem, coming down from heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away" (Rev. 21:2-4). Our inheritance is beyond the blight of winds and frost. The leaf never fades, time does not waste its imperishable bloom. No graves are dug on its evergreen hills. No sin enters its domain. Sorrow and weeping may be for the night, but joy cometh with the morning.

We shall have a new and unending life of peace and blessedness. Oppression shall cease from among men and the voice of cruelty shall no longer be heard. Our great Lord and King shall rule in every heart and life. The will of God shall be done in earth as it is in Heaven. The nations shall walk in the name of the Lord forever. "They shall beat their swords into ploughshares, and their spears into pruninghooks: nation shall not lift up a sword against nation, neither shall they learn war any more" (Micah 4:3). "The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid. They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea" (Isa. 11:6, 9). "The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign forever and ever. Amen. Even so, come Lord Jesus" (Rev. 11:15; 22:20).

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Explain Present-Day Speaking In Tongues

(Continued from Page 1)

Speak with tongues? do all interpret? But covet earnestly the best gifts: and yet shew I unto you a more excellent way."—I Cor. 12:27-31.

These Scriptures plainly tell us that the Holy Spirit gives different gifts to different people, not the same gifts. One may have the gift of wisdom; another the word of knowledge by the same Spirit; another faith; another gifts of healing; another the working of miracles; another the gift of prophecy; to another may be given the discerning of spirits; to another may be given divers kinds of tongues, or foreign languages; to another the understanding or interpretation of foreign languages. All these are gifts of the same Holy Spirit. But the Spirit divides "to every man severally as he will."

I believe with verse 7 quoted above that "the manifestation of the Spirit is given to every man to profit withal." That is, I believe that every Christian may have some special working of the Holy Spirit to make him useful for the edifying of the church and to help him in getting the gospel out to sinners, when he is filled with the Holy Spirit. But it is quite clear that God does not give the same gift to all, as inferred by the strong passage in I Corinthians 12:28-30.

And it is equally clear from verse 31, and from the whole thirteenth chapter of I Corinthians, that holy Christian love is more important than any of these particular manifestations. It is certainly held up as much greater than speaking in tongues.

Is there such a thing as the gift of tongues in the world today? I do not deny it. I say with Dr. W. B. Riley and many other saints, that God may see fit to give any of these gifts to His people today.

Let us understand that miracles were never very frequent, not even in the days of the apostles. Peter raised only one from the dead. Paul raised only one. The other apostles raised none at all. There was a miraculous gift of tongues at Pentecost. We do not know certainly when it ever appeared again. The languages used by Cornelius and his household, recorded in Acts 10:46, may have been a miraculous gift of tongues, or they may not have been. The Bible does not say. The gift of tongues may have been given to the twelve brethren at Ephesus, mentioned in Acts 19:1-6, but again we do not know; the Bible does not say it was a miraculous gift of tongues. They may have

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spoken in foreign languages already known to them. And there are no other cases in the New Testament definitely described where people spoke in tongues with a miraculous gift. So not many people had the gift of tongues in Bible times. It is certain that not many people have this miraculous gift in modern times. Some may have it. I do not know of any who have that gift and exercise it as Christians did at Pentecost. But God could

(Continued on Page 4)

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Explain Present-Day Speaking In Tongues

(Continued from Page 3)

do it and may do that again if it pleases Him. I believe that the gifts of the Spirit are to be given at the discretion of the Holy Spirit as He sees fit. And I for one will not rule them out in any generation until Jesus comes.

But remember! We have a right to expect that if anyone has the gift of tongues, it will be used as it was used at Pentecost, the only recorded case of the certainly miraculous gift of tongues in the New Testament. The other cases mentioned in Acts 10:46 and Acts 19:1-6 may have been natural languages, when Christians spoke in tongues. But at Pentecost there was clearly a miraculous gift of tongues, and people understood what they heard in their own language. So today we have a right to expect that any miraculous gift of tongues would be similar to the use of tongues at Pentecost.

Honest, kindly people everywhere want to know, the explanation of the phenomenon of tongues, as used among many godly people today.

Surely if we approach the matter with brotherly love and tolerance we can learn how God wants us to feel and how God wants us to act, and how to understand our brethren who differ with us on this matter. As prayerfully and lovingly as I know how I have tried to find the will of God on this matter, from the Word of God.

Pentecostal People a Great People, Usually Sincere, Though Wrong on Tongues

At the very beginning let us give honor to whom honor is due. The blessing of God has been wonderfully present on many groups of people in the Pentecostal movement. The Assemblies of God, for example, are a rapidly-growing, strong denomination. They have sent missionaries around the world. They have organized strong churches in every civilized country, we suppose. Their Bible institutes and colleges are springing up all over the land. A giant publishing plant is now being built in Springfield, Missouri. In many communities their churches are the strongest single influence for evangelical Christianity. In many cities where the churches of the older denominations have largely gone over into modernism and worldliness, and have lost their testimony, the Assemblies of God have larger crowds and win more souls than any other congregations in their cities.

And people of the Pentecostal movement are, on the whole, fine Christian people. They are for revival when many other churches have turned away from revivals and evangelism. They are for separation and clean living. They believe all the Bible. They believe in the blood atonement, in the virgin birth and bodily resurrection and miracles of our Lord Jesus Christ. They believe in prayer. Many of them are willing to suffer for Christ. Many are anxious to win souls.

No doubt other Pentecostal groups have been greatly blessed of God, too, but we know more about the Assemblies of God. This denomination has joined in with the Association of Evangelicals. They are brotherly. They want to cooperate in the Lord's business. All over America we have found lovely and devoted Christians among them who are friends to everything good, and who show day by day their devotion to Jesus Christ and the gospel. Honest, godly Christians cannot laugh off the convictions of these good people. They deserve respect and brotherly love and fellowship from God's people.

And we ought also to say that Pentecostal people everywhere deserve great credit for laying stress upon the fullness of the Holy Spirit, and teaching people to want more than simply to be saved and get to Heaven. God's

people ought to want His power, His fullness. God's people ought to be willing to go anywhere He leads, even if it costs reproach and trouble and poverty. Pentecostal groups have done a great service to Christianity in stressing the power of the Holy Spirit. We think they have often confused the issue and have stressed tongues more than they have stressed the need for the power of the Holy Spirit, and if that has been sometimes true, it was a mistake. But they want to be Bible Christians. They want to take the whole Word of God. They want all that God has for them. They are usually willing to pay a serious price to please the Lord and serve Him. So I cannot approach the matter of present-day speaking in tongues without giving the tribute of an honest and loving and admiring heart to these good people. We differ with them on the tongues question, but we love and respect them. We want fellowship with them. We would not willingly grieve them, and we certainly do not want to misrepresent them. And we speak, not to cause division and strife, but rather to unify God's people by finding what is God's will for us and finding a basis on which Bible-believing Christians who love one another can cooperate even if we do not see eye-to-eye on every detail.

And before we set out to explain the phenomenon of present-day speaking in tongues, we must say that for people to be sincere does not mean that they are always right in doctrine. Let us grant the sincerity of most people of the tongues movement. Let us grant that they are really saved, that they love the Lord Jesus, that they believe the Bible, that they are honestly seeking to have exactly what God wants for them. Let us grant that many such people really believe that they have talked in tongues, or that they have heard others talk in tongues exactly after the Bible fashion. Let us believe in their sincerity, at least, when they say, "I have the baptism according to Acts 2:4." But that sincerity does not prove that they are right in their understanding of the tongues question.

It would be much better if we could understand that the average group of Christians, even if not absolutely correct in every detail of doctrine, is yet sincere in thinking its position is right. Those who sprinkle for baptism are usually just as honest as those who baptize by immersion, though I personally believe that the Bible teaches baptism by immersion, and of believers only. And Quakers, who believe that there is no baptism but the baptism of the Holy Spirit, are often just as honest and sincere as others who baptize. But being sincere does not make them right. They still do not obey the Great Commission which Jesus gave, to go into all the world and teach all nations, baptizing the converts in the name of the Father, Son and the Holy Spirit. Many honest, sincere people believe that they are right in setting dates for the Lord's coming. They are wrong, but they mean to be right. And other earnest, good people not well taught in the Scriptures are sincere in believing that we can get the world converted or bring in the kingdom of God on earth through the churches and education and government and benevolence, though the Scripture plainly teaches that evil men and seducers shall wax worse and worse, and that the present civilization is headed toward ruin.

Thus we say that the godly sincerity of those who believe in tongues does not prove that their doctrine is correct. Their sincerity makes them worthy of our love and respect and kindness, but it is not a sufficient reason for accepting their teaching. No, the only safe way is to go to

the Word of God and find what God's Word says.

And now let us try to understand how it is that many people report that they themselves have talked in tongues after the Bible fashion, or declare that they have heard others talk in tongues after the Bible fashion. How can we classify these modern cases of "talking in tongues," as they are called?

1. Some of Those Who Claim to Talk in Tongues Are Clearly Frauds

This much could be said for some of every religious group. One disciple among the twelve Jesus called to be apostles was a traitor. The Bible teaches clearly that many who claim to be saved are not saved. It is a part of the carnal nature that people want to appear good even when they are not good. They want to appear religious even when they are not Christians. They want to make an impression on men whether they are right with God or not. And that is true in all religious movements. So it is only fair to believe that some of those who claim to speak in tongues are frauds. Some do not have a divine visitation, and know it, though they pretend to talk in tongues. Some put on a good show and imitate some heavenly speech, or at least imitate others whom they have heard talk in tongues and pretend to have a miraculous moving of the Spirit of God upon them.

Perhaps a dozen godly ministers in the Pentecostal movement have told me frankly that they believed many of their people who pretended to talk in tongues had no heavenly moving of the Holy Spirit at all, and that they were not given a supernatural language, as they pretended.

I myself know well, have known for years, a man who was once active in Pentecostal circles. He told me how he had pretended to talk in tongues. He repeated for me the kind of "language" which he had used and said it was like many others who pretended to talk in tongues in order to have what was expected of them in Pentecostal circles. We know that many Pentecostal people are not frauds, are not hypocrites, and do not pretend on this matter. But doubtless many, many of them do pretend.

Godly Pentecostal preachers have often been grieved that someone "talked in tongues" and pretended to be "baptized with the Holy Ghost," and then the next day went on in their carnal and worldly living just the same. Such godly preachers have assumed, and I think rightly, that in many cases these people were pretenders.

2. Many Who Talk in Tongues Are Victims of Self-Hypnosis, a Kind of Trance Induced by Earnest Desire and Oft-Repeated Suggestion of Others

Are honest people ever carried into a trance, and caused to participate in a physical manifestation over which they have no control, but which manifestation is not necessarily of God? I think that one can prove beyond any doubt that that is true.

Outside the realm of Christianity altogether, it has been proved repeatedly that people can reach a certain state of mind in which they are self-hypnotized or put in a trance where they say and do things without control of the conscious mind. Indians in the snake dances in the southwest sometimes become so frenzied that they cannot feel pain, that they are not afraid of snakes and sometimes can be bitten by rattlesnakes without ill effects. In religious ceremonies, Hindu fakirs and African savages and some half-civilized Mohammedans may reach a state where wounds will not bleed, where knives are driven through various parts of the body without any apparent pain, where one can put his hand in the fire without seeming to feel it, or he can lie on a bed of spikes without apparent pain or injury. A number of heathen cults even "talk in tongues." People can be hypnotized so that they do whatever is suggested to them.

Mind healers often make use of

mental suggestion. "I feel no pain. I feel no pain. I am not sick." People can sometimes be taught to say such things and believe such things until the subconscious mind takes control. Such methods have been used in childbirth so that the mother felt no pain at delivery.

And it is a remarkable fact that many times those who "speak with tongues" are beside themselves, do not know what they do, and are as completely carried away from normal consciousness and self-control as one who is hypnotized, as one who goes into a trance in some heathen rites. We are simply saying that there is such a thing as a trance, self-induced, brought on by a combination of intense desire, a steady repetition of certain words, combined with these suggestions of others and steady teaching along one line.

And this tendency to fall into a certain pattern which one is led to expect is very common in religious manifestations.

For example, the Society of Friends, or Quakers, a religious denomination, are called "Quakers" because in a great revival movement in which the denomination developed, those who became convicted of their sins fell into an uncontrollable shaking and trembling which went on, oftentimes, for hours.

Another group called the "Shakers" had the same kind of manifestations, and these manifestations followed regularly and almost uniformly, with those who became convicted and converted in their meetings. Now we do not say that there was any insincerity in that. We do not say that these people were not truly convicted of sin and were not truly converted. But it certainly is not any law of God that people have to tremble and shake when they are converted. But people who believe that that is a necessary part of becoming a Christian may unconsciously follow the pattern which their mind has set as proper in such cases.

A certain man in Dallas, Texas, where we lived had healing services. Great crowds attended. People who wanted to be healed were taught for a certain number of days, and then they came to the platform to be prayed for. Dramatic preparations were made. Someone stood behind the one for whom prayer was to be made to catch him when he fell, and then the minister would dramatically dip his finger in oil, touch the earnest seeker for healing upon the forehead, and pray for him to be healed in Jesus' name. I think some were healed. Some certainly were not. I am not discussing the sincerity of either the preacher or those who came to the healing service. I know that God can heal the sick in answer to prayer and often does, praise His name. But the remarkable thing is that these who came and expected to "fall under the power" when the preacher touched the oil to their foreheads, regularly fell over backwards! They were not all healed, but nearly all of them "fell under the power" as they were expected to do. And they were surely not all hypocrites. They were simply prepared to fall and they fell.

Down south in the most orthodox churches, in some services of great spiritual blessing, in my boyhood, it was quite frequent for someone to shout aloud the praises of God. We do not mean by that that people simply said, "Amen!" We mean an uncontrollable shouting of praises to God in an ecstasy of delight, sometimes with intelligent sentences and sometimes with loud cries of emotion without intelligent words. All good Christians like to know that there is a genuine moving of the Spirit of God upon the hearts of Christian people. Yet it is only fair to say that these shouters were usually rather emotional people, more often women than men, and nearly always those who were not able to give a coherent and frequent testimony for Jesus Christ. It was simply an emotional outburst and was, when genuine, caused by a real moving of spiritual joy, no doubt.

Yet these shoutings followed a regular pattern. Often the shouters used certain regular and expected phrases. Hands held high and clapping, without thought of

other people present or the continuation of the orderly service, the shouters would praise God. We only use this illustration to show that people can be carried away, may be moved to a kind of religious manifestation that they think is expected, and may have little or no control over themselves in the matter, without it necessarily representing a miraculous manifestation.

We like freedom in the services. We like praises of God. And yet in a good many cases such people who were rather professional and regular in their shouting, caused commotion, interfered with the sermon, or interfered with giving an earnest invitation for men to accept Christ. People who shouted were honest and good people, perfectly sincere. But in a sense they sometimes fell into a trance and followed a regular pattern which they had been taught was proper. They were carried away by their emotions, did things which the conscious mind did not control. Yet it was clearly not a miraculous gift of God.

And certainly many Christians have been taught that the experience of talking in tongues is desirable. They are taught that the fullness of the Spirit depends entirely on the tongues—that no one has a right to claim to be filled with the Spirit until he talks in tongues. They have been taught that one must seek this experience with all his heart. Therefore they long to speak in tongues, they pray to speak in tongues. They follow all the suggestions of the godly leaders whom they trust. In scenes of emotionalism and sometimes of a frenzy, some people certainly are hysterical, such people sometimes fall into a trance. In that trance they do what they so long to do. They make sounds such as they have heard other people make. They want to talk in tongues, and the subconscious mind takes over when the conscious mind loses control, and they make sounds which seem to them to be some beautiful language.

Do such people actually speak in tongues in the Bible sense of a miraculous manifestation from God, a gift of the Holy Ghost? In many cases certainly not. That is made clear because they do not have the fullness of the Spirit. They do not have the evidence given in Acts 1:8 when Jesus promised, "But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." If people do not witness for Jesus, they are not filled with the Holy Spirit. If they do not have power, they do not have what these Christians had at Pentecost, no matter what outward manifestation they may have. So people may fall into a trance, a kind of hypnosis, and think that they talk in tongues and be perfectly honest, without really being filled with the Holy Ghost and without having what the Christians had at Pentecost. And this, we feel sure, is the case of multiplied thousands of those who talk in tongues.

At any rate, we may be sure that if one does not follow the Bible pattern given at Pentecost, when people, filled with the Spirit, spoke to others in their own language in which they were born and gave them the gospel, then they are not filled with the Holy Spirit after the Bible pattern. (Continued on Page 5)

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Explain Present-Day Speaking In Tongues

(Continued from Page 4)

tern, and are not talking with tongues after the Bible pattern.

3. Some Christians Are Between the Two Classes Mentioned Above, and Are Only Half Deceived, Copying Willingly What They See and Hear Others Do

They do not have well-developed consciences on this matter. They feel that a certain kind of manifestation is expected of them. They do not see any fraud in trying to talk in tongues as others do. Such people are not always hypnotized, are not always carried away in a trance, but perhaps without intending to deceive and certainly without understanding of what it is all about, they make the same kind of sound that others do. I believe that those who have been present in services where there was much "talking in tongues," have seen some, especially younger and immature Christians who seemed to copy a kind of "talking in tongues" which others did.

4. Some Seem to Speak in Tongues by Demon-Possession

In Chicago in 1932 a man came to me in deepest distress. He asked my prayer that he would be delivered from some wicked tendencies that came upon him from time to time. He felt that he was somewhat possessed with demons. And this demon-possession seemed to come about in connection with this earnest seeking to talk in tongues. He had been taught to give up all control of his mind, to leave his mind open, to let his tongue be loose, so that he Holy Spirit, as he supposed, could take possession of his mind and of his tongue! He had given up the normal control and inhibitions which a Christian observes. And he did speak with tongues, he said. But he found that he seemed to be saying shameful and wicked things, and after that experience he had especially vile temptations. He found himself more and more led toward certain temptations. And it seemed that evil spirits wanted continually to get control of his mind. In his case he felt sure that the speaking in tongues was the work of demons. It had not helped him. He did not love the Lord any better. He fell into more grievous sins than before, his sweet assurance as a Christian had been greatly disturbed. I do not know, of course, what percentage of speaking in tongues is dominated by evil spirits. But sometimes, we may be sure, that evil spirits take advantage of people who give up consciousness, who leave their minds and tongues open for any spirit to control who comes along.

Recently word has come from India of evidences of demon-possession, leading to something like speaking in tongues. Such words have come from several heathen sources. A national magazine recently told of fanatical Mohammedans who worked themselves into a frenzy and talked in tongues.

At least it is significant that those who seek to hypnotize a person and the Spiritist mediums ask for the same state of mind and surrender of the will and self-control as do the teachers who try to induce Christians to speak in tongues. Sometimes, no doubt, when a man abdicates his control of his mind and voice, evil spirits may take control.

The Bible clearly teaches that one serves God best when in the full possession of his faculties. First Corinthians 14:32, speaking of this very matter of tongues, says, "And the spirits of the prophets are subject to the prophets." One who is really endowed with the Holy Spirit is in control of himself, knows what he is saying, and is at his highest and best for God as he has himself under the strictest control.

And the following verse says,

"For God is not the author of confusion, but of peace, as in all churches of the saints." I can see how evil spirits may sometimes take possession of people who do not follow this Bible injunction that the spirits of the prophets are to be kept in control of the prophets.

5. To Some People God May Give Tongues in Answer to Prayer Even Though It Is Not After the Bible Pattern

God is wonderfully good. He loves His children. And earnest people sometimes, by prayer, get things that do them no good. Israel got a king because they prayed for one, though the king did them no good. One woman told me how, when her daughter died, she prayed long and earnestly that she might see a vision of her daughter and thus she would know that the daughter was safe in Heaven. After days and weeks of agonizing prayer, one night she saw a vision of her daughter, happy and well. And thereby she was convinced that her daughter was happy in Heaven. Perhaps that vision grew partly out of her own longing. Or perhaps God in

His mercy gave the vision to comfort a troubled heart. I think the woman would have done much better to have gone to the Bible and to have believed the Scriptures which said that her daughter who had trusted Christ was safe with the Lord. But God is very merciful and longsuffering. And God answers the prayer of faith. So He sometimes gives people things simply because they earnestly pray for them. And so, no doubt, God does give people something that satisfies their hearts. He allows them to have an emotional ecstasy and allows them to chatter, though they say nothing that edifies anybody else and though they do not give any evidence of the fullness of the Holy Spirit in soul-winning power. We do not believe that is a miracle. We do not believe it is the gift of tongues such as the disciples had at Pentecost. But I do believe that some perfectly honest and sincere Christians are allowed by the mercy of a loving, heavenly Father to have the joy that they seek, even though it is a rather selfish joy and does not bring any particular result for God.

6. Doubtless Some Do Have the Bible Gift of Tongues as a Sign to the Unsaved, Speaking the Gospel to Them in Their Own Language

We believe that the Holy Spirit still gives different gifts to dif-

ferent people, dividing severally as He will. We believe that the gifts of the Spirit may be used in this age, but that the Holy Spirit Himself must decide when the gifts are needed.

So, in these days it may well be that some people have the Bible gift of tongues. In that case they will follow the Bible pattern.

At Pentecost Christians, filled with the Holy Spirit, spoke to others in their own language the wonderful works of God. Today God may give an American the power to speak the gospel to some Chinese, or Hindu, in his own language, the same way and for the same purpose. I do not deny it. It is certainly within the realm of what God is able to do. I simply insist that if people speak in tongues after the Bible fashion, they will speak in the language of people who are present and who understand them, and that this speaking in tongues will be a sign to the unsaved. As a result, people will be converted as they were at Pentecost. And that is the result we should expect today when people really speak with tongues after the Bible fashion, that is, as a miraculous gift of God.

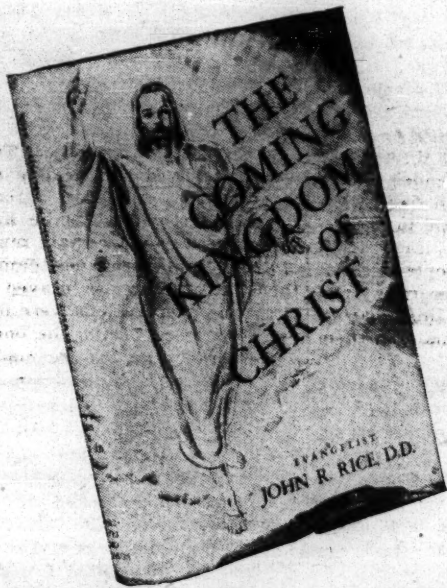
Since only God can see the heart, I do not attempt to judge how many people fool others by pretending to speak in tongues, how many are brought into a trance and half-hypnotized into

speaking as they hear others speak or as they are taught to expect to speak, some words or syllables that have no particular meaning. I have no way to know how many simply follow the pattern of others before them, without intentional deceit, and talk as they hear others talk. I have no way to know how many are demon-possessed. Certainly I do not pretend to know how to show many God gives certain ecstasies for their own joy, in answer to prayer, though not after the Bible fashion and not a miraculous gift. And I do not know how many really do have the Bible gift of talking in other languages to the unsaved. It is sufficient for me to know that honest and good people who want to do right have often been deceived on this matter. I know that speaking in tongues is not the Bible evidence of the fullness of the Holy Spirit. Yet I know that God has given the gift of tongues in the past and may give such a gift in the future as it pleases Him.

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Salvation Made Plain as Day

(Continued from Page 1)

get ready to run like blazes if anybody notices I said it! And I believe I'll get a job selling insurance on the side. Surely there are easier ways than this to make a living?"

Or do you believe that Silas said—but wait, why wonder what they said when we can read the next verse and find out? Let's read, beginning with verse 25,

"And at midnight Paul and Silas prayed, and sang praises unto God: and the prisoners heard them."

Were they discouraged? Were they downhearted? Were they ready to quit? NO! They were praying and singing so loud everyone in the jail could hear them! Under the circumstances you might expect them to be discouraged but they were not "under the circumstances"—they were on top of the circumstances! They were serving a mighty God and trusting Him to bring them safely through.

Their Deliverance

And their faith was not misplaced, for we read:

"And suddenly—there was a great earthquake, so that the foundations of the prison were shaken: and immediately all the doors were opened, and every one's bands were loosed. And the keeper of the prison awaking out of his sleep, and seeing the prison doors open, he drew out his sword, and would have killed himself, supposing that the prisoners had been fled. But Paul cried with a loud voice, saying, Do thyself no harm: for we are all here. Then he called for a light, and sprang in, and came trembling, and fell down before Paul and Silas. And brought them out, and said, Sirs, what must I do to be saved?"

By the way, let me pause here to ask you Christian readers, Do unsaved people ask you how to be saved? If not, then why not? This man asked Paul and Silas because he was forced to realize they had something he did not have. They had been horribly mistreated and now had an opportunity for revenge. All they needed to do was to run and the jailor would be put to death for letting them get away. But they did not seek revenge. Rather, they returned good for evil. They not only preached Christ but they lived like Christians. The jailor was forced to realize there was no sham to their lives but that they really did have something he did not have and he begged them to tell him how he, too, might be saved.

The Jailor's Conversion

All right, let's read on, beginning with verse 31:

"And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house."

(That is, you believe and you will be saved and the folks back home can be saved the same way, i.e., by believing.)

"And they spake unto him the word of the Lord, and to all that were in his house. And he took them the same hour of the night, and washed their stripes; and was baptized, he and all his, straightway. And when he had brought them into his house, he set meat before them, and rejoiced, believing in God with all his house."

The Bible graciously not only tells us that the jailor was saved but of his changed life after becoming a new creature. Did you notice the change that came into his life? A few hours before he was not concerned that these two preachers were hungry and suffering but now he tenderly washes their stripes. Then he begs them to baptize him without delay after taking them to his home to preach to his entire family! And then "he set meat before them, and rejoiced, believing in God with all his house." Yes, there is no doubt but that something had really happened to this jailor. He had been saved.

And what did he do to be saved? He did what Paul and Silas told him to do—"Believe on the Lord Jesus Christ, and thou shalt be saved." And that is just what anyone else must do to be saved. This is the entire plan of salvation. Do not add anything to it

and do not take anything away from it. In order to be saved you must believe in the Lord Jesus Christ.

I. Trust Plus Nothing Equals Salvation

All the Scriptures make this clear. The only way to be saved is to believe in Jesus Christ. John 3:16 makes this clear:

"For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

John 3:18 repeats and emphasizes this truth:

"He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God."

And notice John 3:36:

"He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him."

What About Baptism and Church Membership?

"Oh," you say, "but what about baptism? Wasn't this jailor baptized in order to be saved?"

He was baptized, all right, but not until after he was saved. And in this every Christian should follow his example. The Bible clearly teaches that all believers should be baptized but the Biblical order is always that one should be saved first and then be baptized. Baptism, then, can neither save you, help save you or keep you saved. Rather, one is baptized to show that he has been saved.

Neither can church membership save. I believe that every Christian should join a church and help other Christians live for Christ, pray and win souls. But joining a church cannot change a vile heart any more than driving a Ford into a Buick garage can change it into a Buick! I would not for a minute believe baptism or church membership. I believe the Bible plainly teaches that every believer should be baptized and join a church. But I also know that baptism, whether with a spoonful or tankful of water, cannot save and that many a man is headed straight for Hell whose name is on some church roll.

Salvation is of the Lord. It is a miraculous gift that only God can bestow. And this wonderful gift comes only to those who believe on (or trust or receive) God's greatest gift, the Lord Jesus Christ.

II. To Believe Is a Definite Act

"But," you say, "I have always believed in Christ. Even when I was small my mother showed me a picture of Jesus and told me He was the best man who ever lived. She told me He was the Son of God and I believed her. So you see I have always been saved."

No you haven't always been saved! In the first place, believing about Christ is not enough to save you. It is not enough to believe that He actually lived, that He was a good man or even that He was actually the Son of God. "The devils also believe," we are told, "and tremble." When the Bible speaks of belief in Christ it refers to heart belief and not head knowledge.

And in the second place, you haven't always been saved because to believe in Christ is a definite act. The new birth is as definite as the first birth. You haven't always been born, have you? No, there was a time, a definite day and hour, when you were born into the world and you celebrate that time by remembering your birthday each year. And Jesus, in John 3, likens the new birth (salvation) to the first or natural birth. It is just as real, just as definite as the first birth.

III. To Believe Is to Receive

To believe in Christ means to trust or receive Christ. The word "believe" in the Greek is *pisteuo* which means an experimental belief.

I closed a strenuous revival

campaign in Rock Island, Illinois, one night and was scheduled to begin another meeting the next night in Indiana. Since I had not been home for several weeks and would be in Indiana for several weeks more, I decided to drive home that night and then on to Indiana. So I drove through the night, arriving home about five o'clock the next morning. I awakened the Princess and the children and had breakfast with them. We were all so happy to be together again and the kiddies were thrilled with some little toys I had brought them. But I had been working hard and now, after the all night drive, was not only tired and worn out but the glare of headlights on the road all night had given me a severe headache. When I told my wife of this she immediately went to get me an aspirin and a glass of water. Holding the aspirin out to me she said, "If you'll take this aspirin your head will stop hurting."

Now, suppose I had said, "Let me read the directions on the box . . . yes, I read that an aspirin is good for headache, all right. And is this a real aspirin? The word 'Bayer' is stamped on it so I suppose it is real. Why, this is just what I need! I do believe I have a headache; I do believe that an aspirin will cure it and I do believe that this is an aspirin. Wonderful! Now, go put this aspirin back in the medicine chest!"

Would it have helped my headache? Of course not. In order for the aspirin to help me I must take it. And that is exactly what I did.

And, good neighbor, to simply believe that Jesus is the Son of God is not enough. To believe that you are a sinner and He is the Saviour is not enough. You must take Him! That is exactly what John 1:12 says and means:

"But as many as RECEIVED him, to them gave he power to become the sons of God, even to them that BELIEVE on his name."

To believe in Christ, then, is to receive Him. Certainly He is the Saviour but is He your Saviour? Have you received Him? Have you trusted Him to save you and forgive your sins? If you have not, then will you? Jesus is the greatest gift that even God could give and you must receive Him if you would be saved.

"For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord" (Rom. 6:23).

A True Story

Let me tell you a true story that may help you understand how a poor lost sinner can be saved.

My mother and father both died when I was in my teens and another teen-age boy and I decided we would go to California and get rich. I don't know exactly how we planned to make a fortune in California—we dead sure didn't plan on doing any work! And we both felt there was no doubt but that we would be able to get rich in California, so we struck out.

We both dressed up in our Sunday best, with about two dollars each in our pockets. We were hitchhiking but didn't even look at a map to see where California was—we just took the highway West out of town! And it was easy to catch a ride. We were both mighty "purty." Our shoes were shined, our clothes were pressed, our neckties were waving and we had wisely put several days supply of oil on our hair! It was with a jaunty air that we took to the highway dressed fit to kill and with a couple of dollars apiece.

It was August and blazing hot. After every ride we bought soda pop or ice cream sodas to slake our thirst and at meal time we dined generously. We spent the first night in a rooming house and after breakfast the next morning we were just about broke.

The second day we ate very sparingly but caught rides into New Mexico and there we spent our second night sleeping in a haystack. On the third day our troubles began. Our clothes were wrinkled and our shirts were badly soiled. We threw our neckties away. The blazing sun

had practically fried our hair in the oil, leaving it dry, stiff and unruly! We had no money for food, little slivers of straw from the haystack were in our clothing and made us miserable and, since we looked like tramps, no one would give us a ride!

We made only a few miles that day and spent the night under a bridge. We were so tired and hungry that we decided to go back to Texas where I knew I would be welcome with my sister and he with his folks. We could get rich in California some other time!

But getting back home was not as simple as the trip out had been. Now we were dirty and disheveled, and traveling men didn't want to pick us up. We caught a few rides on cattle trucks but the going was slow and we were so tired and hungry. Gradually we made our way back into Texas and across the plains. At night we slept in haystacks or under bridges. We earned our breakfast by sweeping out grocery stores and then caught what rides we could to the next town. It took us several days to get to the little town of Chillicothe. We spent a couple of days there doing odd jobs and then the Constable told us he was going to lock us up if we didn't leave and—scared half to death—we caught a freight train bound for Wichita Falls.

The ride to Wichita Falls wasn't far but it was long, for the train moved slowly. We were two mighty tired boys when we reached Wichita Falls and began walking across town toward the highway going to Decatur. To make matters worse, a big white bulldog chased us and we became separated in the darkness. Alone, I walked to the edge of town and crawled under a bridge. I was desperately tired and hungry. My face and arms were blistered by the burning sun and I was running a fever. I pressed my burning face into the damp sand and slept fitfully.

The next morning I began walking down the highway, wishing with all my heart for a ride but no one picked me up. By noon I was almost too tired and sick to go on, when suddenly a man's voice said,

"Hello, Son, do you want a ride?"

Startled, I looked up. So quietly I had not heard it, a large new Buick car had pulled up beside me and a fine looking man was opening the door. Gratefully I got in. A Buick! With admiration I looked at the fancy gadgets on the dashboard, the lovely upholstery and at the driver. And how thrilled I was when he told me he was going to Ft. Worth and would drop me off in Decatur! Maybe I hadn't gotten rich in California but I was certainly returning home in style!

Presently he looked at his watch and said, "Why, it is past dinner time. We better look for a place to eat. You haven't eaten yet, have you?"

I replied, "Now that you mention it, I don't believe I have eaten dinner yet today!"

I hadn't eaten for several days but I did not have a penny and so I told him I didn't believe I would eat just yet but would wait in the car while he ate. But he told me he was paying for the meal and insisted that I get out and go in with him.

We entered the restaurant and a waiter came. It was back in the good old days when hamburgers were just a nickel and I ordered a hamburger. But my new friend said, "Look, Son, you're hungry. You haven't had a square meal in a long time, have you? Now I am going to pay for this and I want you to have a good meal. Do you like fried chicken?"

I did! And the waiter brought us both a chicken dinner with all the "fixin's." Then we had dessert and I ate until I could eat no more. When we were through and it was time to pay for the meal I was embarrassed for I could not ever offer to pay for mine. But my new friend took my check and paid for my meal and his.

We drove on to Decatur where he drove around the square twice so everyone could see me coming

home in style and then took me to my sister's home. I tried to thank him and he told me not to mention it. He asked me to be a good boy and I promised him I would and he drove away.

I have never seen him again and I do not even know his name. But if he should chance to read this I want him to know that many, many times I have thought of the time he picked me up, a tired and hungry orphan boy who had played the fool, and bought me a wonderful meal and took me home. I want him to know I am still grateful.

A Better Story

But I know a better story than that. Years ago I was far away from God and Heaven. Dressed in the filthy rags of my own unrighteousness, without any merit, poor and needy. Then one day the Lord Jesus came to me and said, "Bill, are you tired of your sins? Are you filthy? Do you long for cleansing and rest and peace? Do you hunger and thirst for righteousness? Do you need help to get to Heaven?"

And I said, "Yes, Lord Jesus, I do but I haven't any money! I don't have any way to pay for it. There is nothing I can do to merit salvation."

And the Lord Jesus said, "I will help you, Bill. I will give you my robe of righteousness. I will slake your thirst, I will satisfy your hunger. I will give you the credit for my righteousness and you may have salvation as a gift by receiving Me as your Saviour."

That day, in my heart, I received the Lord Jesus Christ as my Saviour. I gladly trusted Him to save me and forgive me for my sins and He saved me. I am a Christian today because of His gift. I am not a Christian because I am good, for I am not. I am not a Christian because I am a preacher or because of anything good I have ever tried to do. I am a Christian because I have believed or received the Lord Jesus.

With all the earnestness of my heart I recommend Jesus Christ to you. You, too, can be saved and know it if you will but turn to Christ and trust Him to save you and forgive you for your sins.

Perhaps you will write to let me know. I would be so glad to hear from you, to pray for you and to help you any way I can. Will you please sign the following statement and mail it to me or else write to tell me in your own words that you have received the Saviour while reading this message?

Evangelist Bill Rice
214 W. Wesley St.
Wheaton, Illinois

Dear Mr. Rice:

I have read your sermon, "Salvation Made Plain As Day," and today have gratefully and humbly turned to Christ and trusted Him to save me and forgive my sins. I here and now acknowledge Him as my Lord and Saviour and am going to live for Him.

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Destroying America's Free Economy

(Continued from Page 1)

you in these talks — is on to turn America from her free economy to a controlled socialistic order, and the most effective leadership for this drive is being furnished inside of the churches, particularly in the leadership of the Federal Council of the Churches of Christ in America.

I speak as a minister of the gospel and pastor of a church. It is my duty as a servant of God to deal with these issues and to warn our people.

The Bible is our charter of liberty; it has given us all that we have. The Bible is God's Word. In it we are told of God, of man, of sin, and of what sin has done to him — cursed him and brought him death. The only way of eternal salvation is offered through God's Son, Jesus Christ who died on the cross, shedding His precious blood for our sins, that we might be redeemed. This gospel makes new creatures. Men are born again when they accept Christ. This Bible gives us the Ten Commandments as God's law for the guidance of our lives and relationships with one another. It is these Ten Commandments that demand a free order in which to serve God. A man has a right to own property. "Thou shalt not steal," says the Eighth Commandment. Man has a right to use that property as his own, doing so to make a profit. The profit motive is not a sin! It is in the exercise of this profit system that America has become great and powerful. We have called it free enterprise. Man has been free to go out and buy a farm or start a business. It is this freedom which is now being attacked. There is to be substituted for it a socially planned and so-called democratically controlled economy — socialism. Of course, it is not called socialism, for that word is unpopular. It is offered to us in the name of "economic democracy," or "a more Christian economic order," or "social justice," or "economic brotherhood," or "the social gospel."

Before I go further, however, let me set before you the picture as we face it in America in our Protestant circles. In 1908 there was organized the Federal Council of the Churches of Christ in America to be a voice for Protestantism. Today twenty-five of the larger denominations in the United States are members of it and it has a membership of 27,749,967. In 1941 there was organized the American Council of Christian Churches. This new Council was organized by groups which had broken away from the denominational bodies in the Federal Council. Our Bible Presbyterian denomination broke away in 1938 from the Northern Presbyterian Church, and it is one of the fifteen denominational bodies which now make up the American Council of Christian Churches. There are in the American Council more than six thousand individual congregations. Also, out of the Northern Baptist Convention has come the General Association of Regular Baptist Churches. Out of the Methodist Church have come the Evangelical Methodists, the Bible Protestants, and the Methodist Protestants who refused to go into the Methodist union. Out of the Congregational and others have come the independent churches — and so on.

There were three main reasons

for the split. These groups had the same three reasons. They are: First, what is called modernism — departure from the clear, plain teachings of the Bible concerning the fundamentals of the faith; that is, that the Bible is God's holy and infallible Word, that Jesus Christ was born of a virgin, that He shed His blood for our sins, and that God raised Him from the dead. Second, socialism, or a near-communism, as I have called it, the advocating of a new social order which is offered as the kingdom of God on earth. It is with this particular matter that I am dealing in these broadcasts. Third, a radical pacifism which has done our national defense great injury.

Thus we have the picture, and the lines are being drawn. On one side there is the Federal Council of Churches, which is endeavoring to lead us one way; on the other side there is the American Council of Christian Churches, which is endeavoring to stand firm by the historic position of the church, by the old-time religion.

Nothing would help the cause of Russia more right now than for America to cast off her free economy and to start the walk down the socialistic highway. The confusion, the conflict, and the destruction of individual initiative and responsibility, the assuming by the State of the responsibility for the economic welfare of all its people would so weaken the United States that Russia would have a freer hand to press her international expansion.

Let me now give you some quotations from the Federal Council's official statement calling for the changing of our free economy. In March, 1942, there was held a conference, sponsored by the Federal Council, in Delaware, Ohio, known as the Delaware Conference. It declared, "We believe that a new ordering of economic life is both imminent and imperative, and that it will come either through voluntary co-operation within the framework of democracy or through explosive revolution." Here is what is called "revolution by consent" — by the use of democratic processes, but it destroys our free economy.

The Federal Council has a Social Creed which reads: "The churches should stand for social planning and control of the credit and monetary systems and the economic processes for the common good." Remember, there are many economic processes. OPA could not even control butter. To control all the economic processes would make the OPA look like a house of toothpicks and a ladies' aid society serving pink tea. It is not for me to tell you how revolutionary these demands are. One of the Federal Council's own secretaries, Dr. B. Y. Landis, wrote a book, "Religion and the Good Society," and concerning this very Creed he said: "The ideals that declared for an extension of democracy to industry and economic life generally were a bold challenge to the prevailing individualism of American life. Consequently, these ideals have been unpopular with the large majority of the economic leaders of the nation."

The constitution of the Soviet Union, Article II, Chapter I, says: "The economic life of the U.S.S.R. is determined and directed by the state national economic plan with the aim of increasing the public wealth, of steadily improving the material conditions of the working people and raising their cultural level, of consolidating the independence of the U.S.S.R." The same national economic plan, the control of the economic life, which will also give these same so-called improved conditions, the Federal Council of Churches claims would

be brought to pass if we turn aside from our free economy to the new order. But it is impossible — and this is what God's people must see — to clamp down upon a nation an economic plan and leave the people free. A man must be compelled to fit in to that plan and co-operate in harmony with that plan, or the plan will fail, and with the plan, free economy and America's freedom of opportunity go, government planners and bureaucrats increase by the thousands, there come down upon us orders and restrictions, and the corruption of the government multiplies. This is not democracy, but the tyranny of the majority who order such restraints! When the plan begins to fail, greater restraints must be put upon the people to make it succeed — and our freedom is gone! You cannot walk down this socialistic road without calling in question freedom of the press and the radio and our other freedoms.

The larger denominations which make up the Federal Council have adopted this Social Creed and its principles and are presenting the same ideas to the people through the churches. The Methodist Church in its General Conference in 1944 declared: "We endorse the stand taken by the Delaware Conference (Federal Council of Churches): 'We believe that a new ordering of economic life is both imminent and imperative.'"

The General Assembly of the Presbyterian Church in the U. S. A. in 1942 said: "We are witnessing the death of one age and the birth of another and must be prepared for far-reaching changes in the conventional framework of our lives. . . . The Church is challenged to accept the inevitability of this change and to direct this reappraisal to the end that there may be established a new brotherhood, more closely approximating the Kingdom of God. Within our own nation 'his social transformation is being made by persuasion and under law.' Again the Presbyterian Church declared: "That competition as the major controlling principle of our economic life be re-examined, and an attempt made to secure rational planning in our economic life. That is socialism."

The Northern Baptist Convention in a pamphlet, entitled, "Post-war Aims," declares, Section 8, "To Apply the Laws of God to Economic Life": "Proclaim with courage and conviction the basic and urgent necessity of attaining the yet unrealized goals of economic and political democracy in our national and international life." Economic democracy is what Russia claims that she has. It is the dictatorship of the proletariat.

This is serious, very serious, Christian people. How can the church advocate such ideas? The answer is, because it has gotten away from the Bible's message. I shall give you some evidence concerning this in my later broadcasts.

Christian men and women who love our free economy are actually paying the bill for this kind of propaganda in the name of the Christian church. Instead of telling us that the foundations of our economic order should be changed, the church ought to be holding up before us God's eternal law, the Ten Commandments, preaching the judgments of God, and pleading for the preservation of our freedom, that men may be free to serve God.

Tomorrow night I shall go a step further and discuss, with some concrete evidence, the infiltration of communistic ideas into the Federal Council of Churches and Sunday school literature.

Thank you for listening. Good night.

(This is the first of six radio messages on "Russia's Most Effective Fifth Column in America," an indictment of the Federal Council of Churches. Other messages will appear in the succeeding issues of THE SWORD OF THE LORD. The entire series of messages may be had for 25c from Christian Beacon Press, Haddon and Frazier Avenues, Collingswood, New Jersey.)

Extension Department Winning Souls

By EVANGELIST BILL RICE

Film Evangelist Wins Thirty-Six to Christ in Eight Services

A letter has just come from Mr. Harry J. Hemminger, who lives in Cleveland, Ohio, and is conducting services for us in that area. Mr. Hemminger writes that in a four weeks period he conducted eight gospel services showing Sword films. Three of these services were in Baptist churches, three were in interdenominational churches, one was in a Bible institute, and one was in a county jail! In these eight services there were thirty-six definite professions of faith in Christ! I do not know how many rededications there may have been.

Mr. Hemminger has been making all of his own dates, but we feel that many, many other churches in the Cleveland area will want this fine man for such services. He is a godly man who loves the Lord. And the films have proved themselves again and again.

Fred Bloomer Has Blessed Service

A letter also comes from another of our extension staff, film evangelist Fred Bloomer. He writes to say that he took the films to the Fivepointdille Community Chapel in Denver, Pennsylvania. The little church will only seat 120 people, and there were 120 people in attendance! There were six Christians who rededicated themselves to the Lord Jesus and one unsaved man who publicly accepted

the Saviour.

Other Conversions Reported

I have just checked over the last five services conducted by Mr. C. E. Christopherson, of Wheaton, member of our film staff, and find that he has reported eight people saved in these five services, all of which were in small rural churches near Chicago.

And remember that these men have made their own engagements. Now that the Extension Department has been officially launched, we believe that literally hundreds of churches will want these men to come and that these services will result in many, many conversions.

Will you help us reach the lost for Christ through our Extension Department? Pastors can help by arranging dates in their own churches and in neighboring churches, and other people can help by arranging services in schools, jails, pastorless churches, etc. If you would like to plan for one of these men to come to your church, please write to me at once. We make no charge for the service, but merely ask that an offering be received for our representative, since these men do not have regular salaries but must depend upon these offerings for their livelihood. Please pray about this matter and write to me today.

You may address me, Evangelist Bill Rice, care THE SWORD OF THE LORD, 214 W. Wesley St., Wheaton, Ill.

A CHRISTIAN WIFE'S DEPORTMENT

The late George Muller, founder of the wonderful Christian orphanages of Bristol, England, relates the following story which we feel will be a real encouragement to Christian wives with unbelieving husbands; and at the same time is a beautiful illustration of I Peter 3:1, 2.

There lived at Basle an opulent citizen, whose wife was a believer, but he himself feared not the Lord. His practice was to spend his evenings in a wine-house, where he would often tarry till eleven, twelve, or even one o'clock. On such occasions his wife used to receive him most kindly, never reproach him in the least, either at the time or afterwards, nor complain at all on account of his late hours, by which she was kept from reasonable rest. Moreover, if it should be needful to assist him in undressing himself, when he had drunk to excess, she would do this also in a very kind and meek way. Thus it went on for a long time.

One evening this gentleman was again, as usual, in a wine-house, and having tarried there with his merry companions till midnight, he said to them: "I bet if we go to my house, we shall find my wife sitting up and waiting for me, and she herself will come to the door and receive us very kindly; and if I ask her to prepare us a supper, she will do it at once, without the least murmur, or unkind expression or look." His companions in sin did not believe his statement. At last, however, after some more conversation about the strange statement (as it appeared to them), it was agreed that they would all go to see this kind of wife. Accordingly they went, and after they had knocked, found the door immediately opened by the lady herself, and they were all courteously and kindly received by her. The party having entered, the master of the house asked his wife to prepare supper for them, which she, in the meekest way, at once agreed to do; and after awhile, supper was served by herself without the least sign of dissatisfaction, or murmur, or complaint. Having now prepared all for the company, she retired to her room. When she had left the party, one of the gentlemen said: "What a wicked and cruel man you are, thus to torment so kind a wife." He then took his hat and stick, and, without touching a morsel of the supper, went away. Another made a similar remark and left

without touching the supper. Thus one and another left till they were all gone without tasting the supper. The master of the house was now left alone, and the Spirit of God brought before him all his dreadful wickedness, and especially his great sins toward his wife; and the party had not left the house half an hour, before he went to his wife's room, requesting her to pray for him; told her that he felt himself a great sinner, and asked her forgiveness for all his behavior toward her. From that time on he became a disciple of the Lord Jesus.

Observe: (1) The wife acted in accordance with I Peter 3:1. She kept her place as being in subjection and the Lord owned it. (2) She reproached not her husband, but meekly and kindly served him when he used to come home. (3) She did not allow the servants to sit up for their master, but sat up herself, thus honoring him as her head and superior, and concealed also, as far as she was able, her husband's shame from the servants. (4) In all probability, a part of those hours, during which she had to sit up, was spent in prayer for her husband, or in reading the Word of God, to gather fresh strength for all the trials connected with her position. (5) Be not discouraged if you have to suffer from unconverted relatives. Perhaps very shortly the Lord may give you the desire of your heart, and answer your prayer for them; but in the meantime seek to commend the truth, not by reproaching them on account of their behavior toward you, but by manifesting toward them the meekness, gentleness, and kindness of the Lord Jesus Christ.

"Likewise, ye wives, be in subjection to your own husbands; that, if any obey not the word, they also may without the word be won by the conversation of the wives; While they behold your chaste conversation coupled with fear." — I Peter 3:1, 2.

— From HOME Magazine

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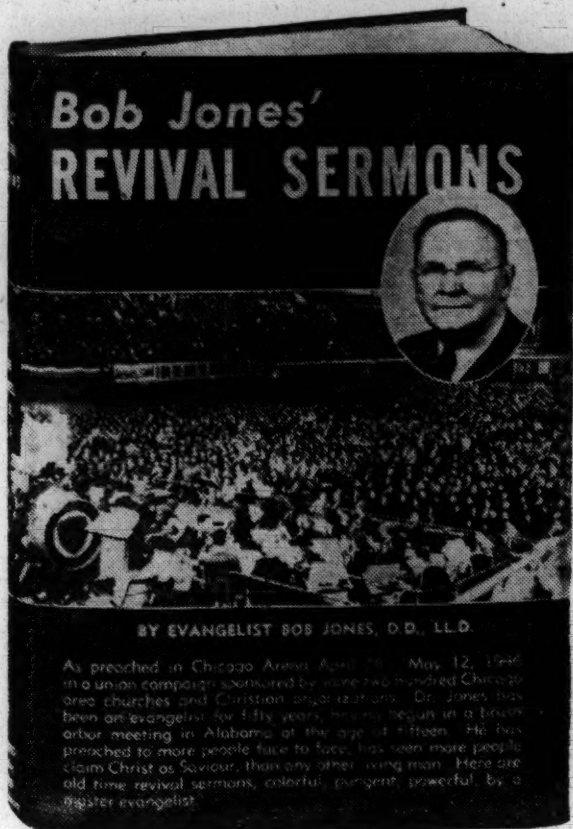
SWORD BOOK CLUB

FEBRUARY, 1949

NEWS

FEBRUARY SELECTION

Bob Jones' Revival Sermons



These are old-time revival sermons, colorful, pungent and powerful, by a master evangelist, polished and ripened during fifty years of revival preaching. They represent the evangelism of the last generation at its best.

Dr. Bob Jones began preaching at the age of fifteen in a brush arbor revival in Alabama. In these fifty years he has spoken to more people face to face, and has seen more people claim Christ as Saviour, than any other living man. He founded the great Bob Jones University, now at Greenville, S. C., which has 3,000 students this year.

Although Dr. Jones was an evangelistic contemporary of R. A. Torrey, Billy Sunday, Gipsy Smith, and William Biederwolf, he is still going strong, seeing thousands saved yearly in great revival campaigns. The reader will find the vigor of his thought and the power of his preaching stimulating and refreshing.

The jacket shows the crowd in the Chicago Arena, where these sermons were preached in a city-wide campaign sponsored by some 200 churches and Christian organizations in April, 1946. Dr. Jones is pictured in an inset. Both lovely and practical, the jacket is earth brown; the cloth binding is a lovely pale green, printed in gold. Clear, large type makes the book a joy to old and young alike. One of the finest books of revival preaching yet to appear!

9 Sermons,
186 Pages
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SWORD BOOK CLUB JUDGES SAY:

Reviews of BOB JONES' REVIVAL SERMONS

By DR. BOB JONES, SR.

Dr. Henry Hepburn, Pastor Emeritus Buena Presbyterian Church, Chicago: "This book will thrill and fascinate the reader. While I heard these sermons preached in the Chicago Arena, I was gripped again by them in their printed form. The very power of the Holy Spirit rests upon them. I could not lay the volume down until I had read it through to the last page. The illustrations are vivid and the messages are true to the Word of God. As I read these sermons, I could see again the vast congregations—sinners streaming down the aisles to the inquiry rooms as Doctor Jones pleaded so earnestly for their souls. This great evangelist has seen multitudes receive Christ and abides faithful in his preaching of the Word. Pastors, evangelists and Christian workers will find help and blessing in *Revival Sermons*."

Dr. V. Raymond Edman, President Wheaton College, Wheaton, Illinois: "Here is evangelism on fire! Messages to the point, pungent illustrations from life, and an impassioned plea for the unsaved to receive the Saviour mark these burning pages. One can feel the flow and mighty power of God's Spirit speaking through His servant; and the messages in print carry the impression of their having been heard, because they are so searching and vibrant."

Dr. John R. Rice, Editor THE SWORD OF THE LORD, Wheaton, Illinois: "I am somewhat familiar with the printed sermons of great preachers. I heard Dr. George W. Truett many times during his prime. I have heard Scar-

borough, Philpott, Gipsy Smith, Sunday and Rader. Dr. Jones has something of the earnestness of Truett, the storytelling charm of Rader, the sweet simplicity of Gipsy Smith, the courageous convictions of Billy Sunday. I thank God that we can now have in print some of the old-time revival sermons by Dr. Bob Jones, Sr. Uncounted thousands have been moved by them, changed by them, blessed by them. May they burn anew in the heart of every reader."

Evangelist William H. Rice, Wheaton, Illinois: "Here, at last, is a book of sermons that gives a true picture of America's most famous evangelist—the first book of full-length revival sermons by 'Dr. Bob', as preached to thousands of people in the great union campaign conducted in the Chicago Arena."

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"With fiery eloquence Christ is exalted, with holy boldness sin is denounced, with both laughter and tears illustrative anecdotes are colorfully told and with tender compassion invitations are given."

"A contemporary of the giants of evangelism, 'Dr. Bob' is the last and one of the greatest of these giants. It is my honest conviction that your library cannot possibly be complete without this book."

THANKS, MEMBERS!

A word of gratitude to members who have faithfully paid their bills promptly! A glance through the files shows that 49 out of 50 of you pay your bills within the regular 30 days, and we are grateful to all who are so careful. May we remind you again that no books are to be returned. If you already have BOB JONES' REVIVAL SERMONS, or if you do not want it, be sure to return the Substitution Form before February 18. This is imperative if we are to be able to continue to serve you well.

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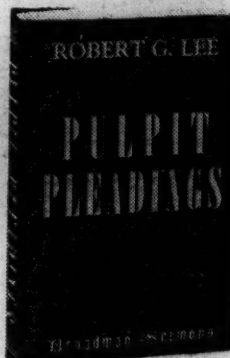
GRACE JEAN RICE,
Assistant Director

FEBRUARY ALTERNATES

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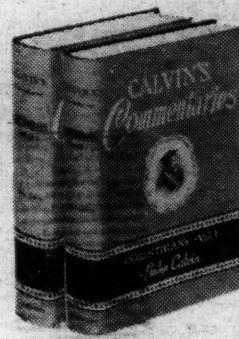
Evangelist William H. Rice: "The soundness of this writer, his flawless eloquence, the thrilling descriptions, his heart-warming earnestness—these are the things that make this book so definitely worth-while. The one message, 'Wanted: More Fools', is worth the price of the book. This is really great literature and most pleasurable and profitable preaching."

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